



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

partake of a single dish, however agreeable. His table is always bountifully spread, all the courses in due order and just proportion, served leisurely in shining vessels with wine and song.

Οὐδέ τι θυμὸς ἰδέετο δαυρὸς ἑτῆρης.

10. — *The Free Press and Duelling in Italy.* A Lecture delivered before the Tribunal of Honor. By PAOLO FAMBRI, Questor of the Chamber of Deputies of the Kingdom of Italy. Venice. 1868.

SIGNOR EUGENIO BRUNETTA, of Venice, to whom we are indebted for the English version of this very curious lecture, reminds us of the distinguished service the author has done his country in arms and letters, and describes the society before which it was delivered as composed of "the most eminent men of the pen and sword." The association was formed in view of the vastly increased number of duels, resulting from the union of the different provinces, and the contact of such diverse local opinions and prejudices. Its object is for the present to regulate the duel by certain inflexible laws, tending finally to its extinction. We understand that Signor Fambri is the author of the society no less than of the lecture; and that both have attracted attention in Italy, especially among gentlemen who are so unhappy as to be at once writers and fighters, and subject to a public opinion demanding the expiation or the vindication of articles at the point of the rapier. While we can justly exult in our own advance beyond this exigency, we cannot restrain our sympathies from going out to brother *littérateurs* who have still the most embarrassing problem of journalism to solve, and we have looked over Signor Fambri's lecture with a good deal of interest. This gentleman, who was one of the first deputies sent to the national parliament from Venice after her union with Italy, has had the happiness to invent a phrase which expresses the mind of the conservative party in Italy: "The red shirt must be hung up in the Bargello"; in other words, there is now no longer need of Garibaldi since the revolution is accomplished, and his costume should be kept only as a relic and curiosity. We may suppose that his lecture is in great part the sense of the army and the politicians, whom it most concerns. He takes us quite back to the origin of the duel, which is indefinite, and finds that in our day, although many of the former causes of duelling have disappeared, the custom was never so rife in Europe before, owing to the admission of the vast middle classes to the tribunals of honor; and he believes that the number of duels will not decrease

till "public opinion shall condemn literary or political dishonesty in the same manner as it does a breach of commercial faith, — when it shall regard an arrogant man as an indelicate and mean person, and an insinuation as a moral swindle. These are the only conditions which can bring the institution to its last period; and the abolitionists of duelling are without forethought, when they propose to abolish it suddenly."

A duel, Signor Fambri thinks, might be properly denounced, when it would be unfair to blame duelling; he holds, with Châteaubriand, that "it is neither the sword nor the bullet that kills duellists, but the seconds"; and he proposes to begin with these in the reform of the duello. To prevent a duel is not to prevent crime; a given encounter "was the least of all the evils that the quarrel could have originated, because it was a quarrel between two men firmly determined to kill each other; and these two men would not have been quiet, if the duel was abolished, and would doubtless have recourse to other means much more dangerous and fatal." Moreover, our author declares that the immediate abolition of duelling is proved an impossibility by the history of all those princes and powers who have attempted to suppress it; "even Louis IX. of France, who was a saint," as he wittily expresses it, could not do away with it, and, "being a practical man," though a saint, contented himself with regulating it. Were it at once abolished, the duellist's sword "would break into many pieces, every one of which would turn into a poniard, to be gathered up and concealed till the opportunity offered for using it." Upon this Signor Fambri enters into some consideration of the code of honor as it would affect a free press, which is interesting as intimating the condition of the press in Italy, and Italian ideas concerning it.

"It is said that the institution of duelling brings the public writer into conflict with three great duties, namely: 1st, That of speaking the truth, which he must do for honesty's sake and in behalf of his own country; 2d, That of defending and protecting the decorum of the press against every outward influence, and at the same time of not seeking quarrels in a personal spirit of bravado, but, on the contrary, obliging his colleagues to be moderate and wise, and thus multiplying the responsibilities of the journalist, and limiting, in fact, that liberty which it is his mission to protect; 3d, That of a private man, which consists in not adventuring his life, unless urged by a supreme necessity, — a life which is not simply his own, but belongs also to those who gave it him, as well as to his wife and children.

"It is true that individual limitation of the press brings the writer into a conflict, from which either the truth, or the dignity of the press, or else the family, must suffer. Here, indeed, arises the most intricate question in regard to the effective liberty of the press; because the honest man says: Have I fought and voted for liberty, in order that my name and the names

of my friends and relations, together with all my affections, interests, and honor, should be in the hands of base writers, who make scandal a speculation, and every day serve the public with corruption and calumny?

"How far is the press at liberty to go? Has it the right of gathering all the gossip and inventions of the most debased and vile of society, and array citizen against citizen, and so invert the order of social life, even by denouncing as corrupt every sentence of a tribunal, or every vote of a commission or council? Has it the privilege of entering the domestic walls to slander, exaggerate, and even invent facts? May it, through some very transparent anagram, malign an elegant and hospitable lady? Is the press so free as to be permitted to misstate facts and falsify documents? In a word, is it allowed to print all that one would be ashamed to speak?"

"Many legislators say, Yes. This is an opinion which may be maintained; but what do we prove by maintaining it? We prove that the law cannot and ought not to interfere in that affair; and it is precisely for this reason that honor must be defended in a private way. But how?"

It is clear to Signor Fambri that there is but one means, the duello, founded on an educated public opinion, which shall not permit duels upon insufficient grounds, nor hold that the duel should supersede legal redress, which shall not insist upon the choice of weapons being always given to the challenged, nor require any man to fight with a person of bad character. He continues:—

"Formerly, he, who, not being a nobleman, challenged a nobleman, was answered in any other manner than with the sword. Now we want another kind of nobility, namely, that of morality and respectability. We care no more for the golden spurs, but we must strictly require a golden conscience and a good reputation, before we admit a man to fight.

"The application of this principle alone is sufficient to reduce the present number of duels to half; for there are many *chevaliers d'industrie* who seek quarrels, and consequently duels, for the sole purpose of making themselves in some way known. These men have a great art, they know how to use a sword very well; but I remember that *summus in arte non debet mori*; so I hold that they must not be killed, or at least, it is not for honest men to kill them.

"The conclusion of my discourse is this: I would form an association of most respectable men of the pen and of the sword. My present work is the precursor of a serious work, *the compilation of a Code of Honor*, which shall have, I hope, the approbation of all the honest men, while the *chevaliers d'industrie* in six months will have little in which to rejoice. At the same time, the right of gentlemen to use the sword, in those circumstances where a reconciliation is impossible, shall be left untouched."

All this reads very curiously in a country where we find it quite possible to suppress the duello by public opinion and by statute, and where it does not exist except in the semi-barbaric South, which has neither

liberty nor law. One longs to have Signor Fambri reach his logical conclusion, and declare, that, since none but a rogue will calumniate, and none but a ruffian insult a gentleman, there can be no possible occasion for a tribunal of honor in the presence of a reformed public opinion. In view of the more serious work which he intends to publish, might we ask his attention to Great Britain and the United States, as free countries in which private reputation is quite safe without the protection of even a tribunal of honor? He has done a good thing, however, in exposing the absurdity of the present duello, and we must own, that, apart from his delusion that some sort of duelling is necessary, his lecture gives some very instructive glimpses of the structure of Italian society and public sentiment.

11. — 1. *Madame Thérèse ; or, the Volunteers of '92*. By MM. ERCKMANN-CHATRIAN. Translated from the Thirteenth Edition. With Ten Full-Page Illustrations. New York: Charles Scribner & Co. 1869.
2. *Littell's Living Age*, Nos. 1275–1278. November, 1868. *Madame Thérèse*. Parts I., II., III., IV. Translated for the *Living Age*, from the French of MM. Erckmann-Chatrian.

It would be advisable to drop the hyphen between the two names Erckmann-Chatrian, if "MM." is to be prefixed. It is exceedingly common for Frenchmen to bear or to assume a double surname; and such surnames are almost always printed with a hyphen, as Ledru-Rollin, Henriquel-Dupont, and the like. When printed in that way, the name Erckmann-Chatrian is a mere *nom de plume* and a complete disguise, as we find it at the head of an old copy of the book before us, which has for title "*Madame Thérèse. Par Erckmann-Chatrian.*" But the "MM.," for Messieurs, requires it to be separated into two surnames of two painstaking and hard-working *littérateurs*, who have worked much together.

Mr. Higginson, in his Preface to the Scribner translation of *Madame Thérèse*, has given a short account of these writers. He seems to think that their success has been long deferred, but it can hardly be so considered. In 1859, as Mr. Higginson has said, with truth, their first decided "hit" was made in the publication of *L'Illustre Docteur Mathéus*; but in 1859 Erckmann was only thirty-seven years old, and his friend